1:Breton & La Paix--4a M-5 (1635-1647) 1929 ST13 Callinago ST13

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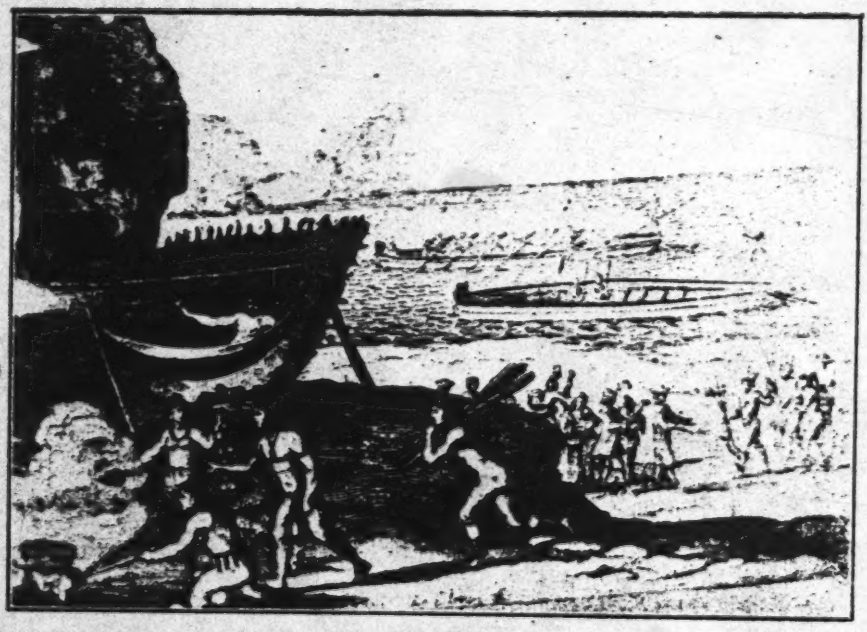

Caribs and Europeans
according to Father du Tertre

342 On top they put sloping rafters which reach to the ground, and cover everything with palm leaves or reeds. One can see nothing inside except by the light of the fire or by the hole through which they enter, [356] which is 2 or 3 cubits high. The women clean the huts, and the boys clean the carbet and the space around it. During the day the men eat and talk in the carbet, and at night they retire to the small huts to sleep.

513 Their hammocks are nothing more than large pieces of woven 252 cotton which the women make on a sort of draper's loom, 3 or 4 ells [289] wide and 5 or 6 feet long. They leave little ribbons on the two ends, to which they attach stronger ribbons made of pita, and then attach these in turn to a larger cord also made of pita. They hang the beds by means of these cords in the middle of their huts to two forks and they sleep gently and comfortably. They make small and large ones. They carry the hammocks wherever they must spend the night. The French use them commonly. Since these hammocks are easily portable, they do not clutter up the houses, and they fold easily and are stowed away conveniently. Some are brought to us from the mainland (besides those we trade with the Caribs for); the English and Portugese also make them. The Caribs paint theirs in Moresque [531] patterns with a black that never fades. Those of the mainland savages are also painted similarly.

● 501 After talking of their lodgings and beds, a word must be said of the boats they use at sea. We call them pirogues, they name them kanaoa [canaoa]. These are made from large trees which they hollow out with fire, as well as with hatchets, and finish with adzes. They then shape the outside in the form proper for navigation. Because they are low, they build them up by attaching boards all around with liana, which serves them [637] as cord, and caulk them with folded mahot bark. They tie poles across to serve as benches while they row. They make these boats in all sizes. Those they call canaoa are what we call pirogues and are never less than 25 or 30 feet and go up to 50 or 60 feet. Others, which we call canoes and they kouliala, are of all sizes under 25 feet, some so small as to carry only one man for fishing. The canaoa are not pointed like those of the French, for they cut off the end and seal it with a board. They carry up to 40 and 50 persons with baggage. Big ones use two sails, and small ones a single sail. They row with small oars about like

396 "I have enlarged my canoe." When the log is hollowed out they turn the opening downward and make a fire beneath it. This makes the opening larger. Then they force a stout stick across it and spread the sides. They stop when it is the right size. [115]

● 501 Pirogues, called canaoa, are the galleons of the Caribs. They are 60 feet long more or less. They are raised on the sides with planks. They hold crews of fifty to sixty men and even more. The distance between gunwales in the middle is eight to ten feet, and they have 484 two very large and wide sails. They travel 200 to 300 leagues on 439 the sea, and go as far as Cayenne and Surinam to join the Galibis who are their allies, either to barter their goods and bring back other kinds, or to form an army to attack the Arawaks who are their enemies. [108]

[253] They carry grated flour in bundles in their canoes. When they arrive at a place they press it and cook it. It is sometimes very sour when it is old. [264]

000 The French have learned from the Caribs how to dig out logs and make canoes, but they did not learn how to paddle and steer them, nor did they learn how to jump into the sea to right them when they have capsized. The Caribs are not afraid of capsizing, of wetting their clothes, or of losing everything and drowning. But the French for the most part are afraid of all these things, and do not wish to lose all their belongings from the canoe or risk their lives, for they have seen fatal accidents happen very often. [331]

396 In the islands worms pierce the hulls of boats so that after two 314 years it is necessary to line them again or abandon them. [162] The Caribs take branches or sticks of mahot and peel off the bark which they crush with a stone. Then they cut it in pieces as long as a hand, and use it as oakum to calk the seams of their canoes. Sometimes they add gum instead of pitch, but not very often. [164] To make elemi gum they slash a chibou tree. The next day they collect the gum which flows out abundantly. The Caribs use it to tar their pirogues and make from it a beautiful black which they call cóina [185] Máne noumánien is a black resin from South America which they use as pitch. [352]

502 The paddles of the Caribs differ from French oars. They are polished and are about six feet long. They hold the top of the handle in one hand while the other hand is close to the blade. They dip it straight in, breaking the water when they paddle. [366] They use a

726 hideous they paint themselves around their eyes with black from the junipa /Genipa?/ apple. /When fighting the French/ they move continuously to avoid the effect of firearms, and if they see the lighted match of one of our muskets they easily avoid the discharge. They throw themselves on the ground or run here and there, moving at an incredible speed so that it is very difficult to pick a target among them. They very much fear guns; when they do not see the fire set, they say that it is the maboya, that is to say the devil, who puts in the fire.

They ordinarily fight in three groups, an advance guard, a rear guard, and the main body. When they are halted they are immediately thrown into disorder and confusion. We have a fairly easy time of it if at the beginning we show them that we have no fear, and if we are fortunate enough to knock down one, two, or three of them, for in this case they promptly retreat. They do not retreat, however, [727] without making every possible effort to retrieve the bodies of their dead companions, because they greatly fear and hold it to be a terrible dishonor to leave them among their enemies. But if we flee (or retreat in order to fight them with this strategem) or show any fear, or fire many shots without effect, then they become extremely courageous and fight furiously and do not retreat unless, they are put to the last extremity. There are already some few among them who have firearms and know how to shoot with them, and this is a very great evil. God forgive those who have given them to the Caribs!

Their defensive weapons, as I have said, are flight, lightness, and perpetual movement. They lie in their canoes in order to be sheltered from shots, for they have neither shield, nor any other thing to protect them, and are as naked in battle as they are on all other occasions.

• 501 Besides canoes which are made of a single piece of wood, and are not made of bark like those of the Canadian Indians, they have pirogues fashioned from two or three pieces of wood. They are much larger than canoes and carry forty to fifty men, and they put sails on them, in imitation of us, when they can get them.

727 They kill and eat their captives with a thousand ceremonies and cruelties, however not so extreme as those of the Canadians. They sometimes preserve a hand of the dead enemy which they carry in triumph and dance all about with it. They never forget nor pardon any injury which has been done them, or which they think has been done them.

513
[531] never fades. Then they paint them with oil and urucu to protect
[374] them from rain. The Caribs always make a fire under their hammocks for they are very sensitive to cold. The fire also protects them from mosquitos, but chiefly the Caribs say the fire protects them from maboya—evil spirits.

501 The barbarians make two kinds of boats in which they go to sea.
396 Their boats are much different from our boats and sloops. We call the biggest of their boats pirogues and the Carib name for them is canoua. We call the smallest of their boats canoes which are called by them couliala. Both types are made from whole trees which they trim, dig out, and then complete with implements bought from Europeans such as axes, adzes, and other tools. Prior to the trade with Europeans they spent entire years making them. They felled trees or burned them at the base, hollowing them out with stone axes and with a small fire which progressed a little at a time all along the pirogue until it had made the desired shape.

The pirogues seem to be nothing more than two large planks joined together at the base and six or seven feet wide between gunwales. At both extremities are pieces of planks, especially on the poop, because the pirogues are almost always a little bit higher there than in the front.

Ordinarily the pirogues are not high enough with just these first side planks, and they build up the sides from one end to the other with planks fifteen to sixteen inches wide. Without using nails they lash and fit these planks upon the pirogue with twine made from mahot. Next they caulk the joints with oakum made from the beaten bark of mahot. Over this caulking they bind small sticks with mahot twine. This is indeed very watertight, but it is not permanent and must be done over again and again.

On both sides of the pirogue they lash long poles, inside, half a foot below the gunwales. At two-foot intervals they lash thwarts which rest upon these two poles, and these are used as benches when they paddle.

501 The pirogues are usually forty feet long and seven to eight feet wide. The rudder is only a plank set without iron or nails into another piece of wood. The pirogues sometimes carry fifty people together with all their luggage. They use both sails and paddles.

501 Their paddles have a handle like that of a spade, i.e., with a small piece of wood across the end. This is held in one hand while the other hand grasps the paddle near the blade which is two and one half [502] feet long. They paddle differently from the way we row, for they face the front, pushing the water behind to drive the pirogue ahead. They sometimes go 200 to 300 leagues in fairly bad weather and when they have arrived the only anchor they have is a stone between four sticks. Their only cable is made of mahot fiber.

The coulialas, which we call canoes, never exceed twenty feet in length and three to four feet in width. They are pointed at both ends making it difficult to distinguish bow from stern. They seldom build up the sides with planking. They paddle these in the same way as they paddle pirogues.

There are many kinds of canoes. Some are so small that they can only carry one man and are used only for fishing. They sometimes use rafts such as were described in the first part of this book. They 502 have no compasses, magnets, or sundials, and therefore do not go too far from land. When they lose sight of land they steer at night by the stars, and by day by the course of the sun.

The one who assumes the responsibility for a trip is called a captain, and he commands the pirogue. He gives orders for everything necessary for the embarkation, although he is not more highly considered by the others because of his role.

484 When they land someplace other than their own settlement, they build small roofs or porches which they call ajoupa. They cover them with latan or wild plantain leaves and hang their beds beneath them.

10. Warfare and Weapons

701 The Caribs have three kinds of captains who command them. The first are masters of canoes or pirogues. The second have settlements of their own. The third kind of captain is elected by common consent, either because he has shown great courage in war or because he has killed many of their enemies. They never elect young men, even if they are sons of captains, for they fear that young men have had too little experience and are too impetuous, which would endanger

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

when not wearing the caracoli described below. During ceremonies men 304
scarified their bodies, later staining the scars black. Native-born women were distinguished from captives by wearing anklets made of basketry interwoven with cotton. The anklets were assumed at puberty, and as the wearers grew they became tighter and caused the ankles to swell.

Ornaments.—Both sexes wore bracelets made of cotton or of beads 301
of stone, crystal, bone, seed, coral, shell, or a pearllike substance obtained in shells. Men placed these bracelets around their upper arms and women around the wrists. Both men and women often wore necklaces and girdles of the same materials; it was from the girdles that women hung their aprons. Men sometimes inserted teeth and bones from the enemies they had killed into their necklaces and bracelets. On their chests both [778]
sexes hung small amulets of wood or stone carved to represent their maboya (evil spirits) and designed to frighten away other malevolent powers. Small gourd fetishes, containing bird claws and bits of jaguar skin obtained on the mainland, were also used as pendants.

The most prized possession of the men was the caracoli, a crescent-shaped alloy of gold and copper framed in wood, which the warriors obtained during raids upon the continental *Arawak* (pl. 93). Some of these caracoli were small and served as ear, nose, or mouth pendants; others were large enough to be worn on the chest. They were a sign of [534]
high rank, being passed down from generation to generation, and were worn only upon ceremonial occasions and during journeys. Certain stone necklaces, the material for which was obtained on the mainland, were also [755]
prized. They were said to have had healing virtue and were worn only during feasts. Upon ceremonial occasions men decorated their hair with feather caps and crowns and their backs with jaguar skins; some rubbed their bodies with gum and sprinkled feathers upon them.

TRANSPORTATION

The *Carib* were expert in the management of boats, of which they had 501
four types: pirogues, large canoes, small canoes, and rafts. Both the pirogues and the canoes were dugouts, but the sides of the former were built up with planks, sewn together and pitched with bitumen. The average length of the pirogue was 40 feet (12 m.); some were large enough to carry 50 persons. Each one had a keel, a raised and pointed bow, a series of plank seats, and a flat-pooped stern carved with an animal's head (maboya) to frighten the enemy and often decorated with a barbecued human arm. The larger variety of canoe was 20 feet (6 m.) long. It, too, had a series of seats and also thwarts against which the paddlers leaned their backs. Both the stem and the stern were high and pointed; there were holes in the gunwales to which the travelers could attach their belongings. The smaller type of canoe was just large enough for one

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

person; it had a flat stern and served mainly for fishing. The rafts consisted of a series of logs, lashed to two transverse bars.

The pirogues and canoes seem to have been better finished than the *Arawak* canoes. Their sides were smoothed, polished, and often painted to represent Indians or maboya spirits. In historic times (and perhaps earlier) the pirogues had three masts and the canoes two, each supporting a sail made from cotton or from palm-leaf matting.[5] The paddles were spade-shaped, like those of the *Arawak;* that of the steersman was one-third longer than the rest (pl. 94).

When on a raiding expedition *Carib* men traveled alone, taking only several women to prepare their food and to paint them with urucú. Otherwise men, women, and children traveled together. They carried their hammocks and kitchen utensils and landed at night to build temporary sleeping shelters.

The *Carib* were quite superstitious about traveling from island to island. While at sea they ate no crabs or lizards and drank no water, for fear of not being able to reach land. They were careful, too, not to spill fresh water into the sea, for they believed that this would cause storms and a swelling of the water. When passing a place where *Carib* had previously been drowned they threw overboard food so as to prevent the dead people, now living at the bottom of the sea, from causing them to capsize. Upon the appearance of a storm cloud they all blew into the air and waved their hands to drive the cloud away. When it did become stormy they chewed manioc bread and spit it into the sea and air to appease the spirits (omicou) who were causing the storm. If the wind were unfavorable, an old man would shoot an arrow at the prow of the canoe in order to make the canoe go straight as an arrow. The *Carib* never named or pointed at the land which they were approaching, for fear that they might not be able to get ashore.

The people traveled by foot when on land, felling a log or using small canoes to cross streams. Burdens were carried in baskets on the back; babies were suspended in little hammocks strung around the mother's neck.

MANUFACTURES

Basketry and weaving.—Next to canoes the outstanding *Carib* artifacts were baskets (pl. 94). The men made these from *Latania* leaves, which they split, scraped with mussel shells, and plaited together. Often the baskets had double walls, separated by a lining of leaves which made them watertight. Some, made large and pyramidal, were used on the back as carrying baskets. Others, which were small, rectangular, and provided with covers, served for jewel boxes. They were supplied with a cord to be attached to the gunwales of the canoes, so that the basket would not be lost

[5] Some sources say the pirogues had topsails as well as the usual square mainsails.

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

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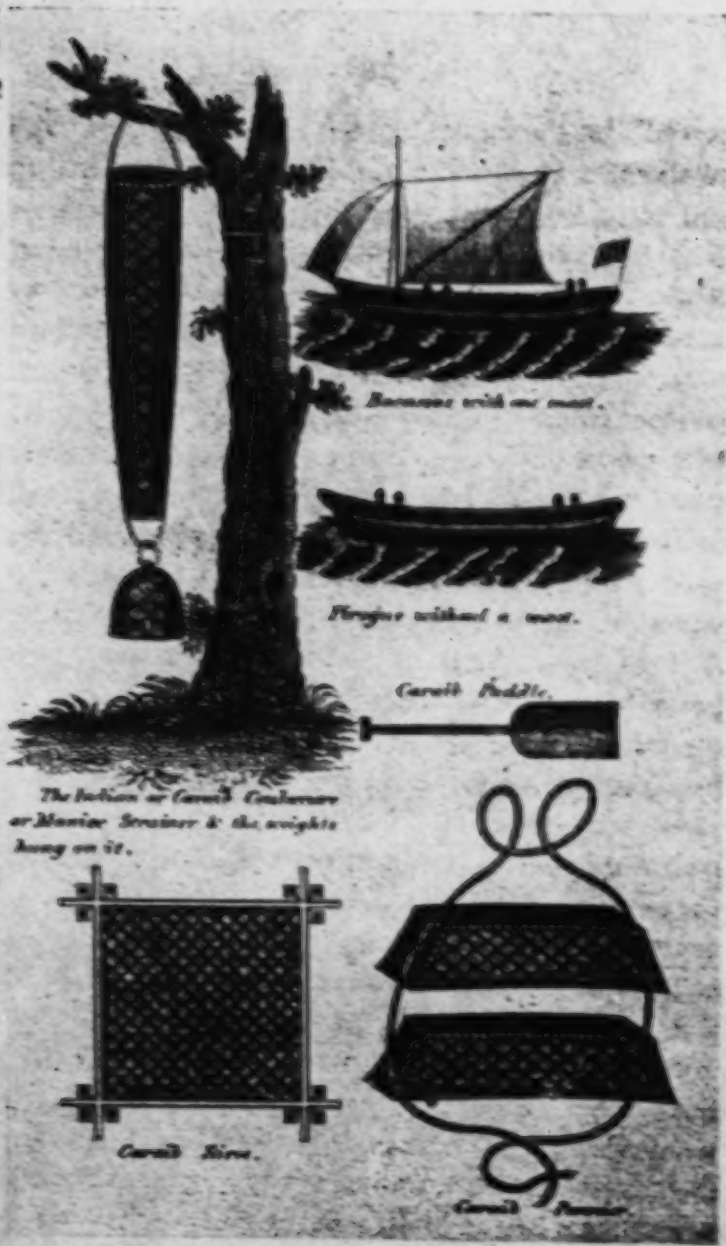

PLATE 94.—Carib manufactures. (After Sheldon, 1830, pl. 14.)

[p. 564 B]

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

237 once imported but now found in a wild state, makes a typical comb (locally called "cassava") whose wax, at first yellow, becomes quite white on boiling and straining. Left to itself, it soon becomes hard. On the other hand, the native stingless bee (sometimes called "pou 1646"), small and dark of color, makes a sort of pouch about a foot long, interiorly divided into pockets, in lieu of comb. The wax is brown-black and remains perfectly malleable, however long it is kept. For this reason it is often used for molding figurines, etc. The honey itself is liquid, very slightly viscous, of a clear brown hue, and has a fragrant subacid taste (miel sûr).

314 Two kinds of oil are commonly made and used in the reserve today. Carapate oil, so-called, is nothing more than the oil of the palma Christi, castor oil, one or two of which shrubs grow near every house. The berries are gathered when ripe and stored until required in baskets or calabashes in the kitchen. When oil is wanted they are roasted, pounded in a mortar, and the resulting paste boiled, whereupon the oil rises to the surface and is skimmed off. The women make this [302] oil and use it for anointing their hair. The *Carapa guianensis*, from which oil used to be made, still grows in the woods of Dominica, but is used today only for its wood.

237 Shark oil, made by the men, is used in cruses for interior lighting. [372 Boiled together with copal gum and mixed with dry plaintain straw, it 501] serves in the calking of canoes.

Turtle oil is known to have been made and used for cooking, but owing to the present rarity of this animal and the laws made for its preservation is seldom met with today.

314 Coconut oil is occasionally made for sale but is never put to any domestic use in Carib households.

Manni (*Moronobea coccinea*?) is the name given to a blackish resinous substance used by the Caribs for strengthening the *Bromelia* twine with which they bind their baskets. I have seen lumps of it as big as a man's fist in the homes of basket makers. It is interesting to note that the tree from which this resin comes is not found in Dominica, nor, as far as I know, in the neighboring islands. The Caribs seek and gather their supply on the beach, where the ocean currents deposit it at certain times of the year, chiefly in February and March.

316 Pigments are singularly ignored nowadays. Roucou (*Bixa orellana*) still grows near many of the houses, but as the wearing of clothes has become general since the introduction of Christianity, its use as a skin protection against sun and insects has been forgotten. It is at present used occasionally as a decorative coloring matter in the home, but the present-day Caribs do not know of any fixative medium. Formerly it was used, mixed with oil of carapa, as a body paint, and the bright red pigment obtained by rubbing between the palms of the hands the ripe seeds contained in a half-opened pod.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

415 ing or sweetening food, or even as an eating and drinking bowl. Rare.

The canari, of earthenware, and no longer made locally, is the name given to the "fait-tout" or "buck pot" of the Creoles. Other pots and pans, plates, and dishes, grow on trees in the calabash (*Crescentia cujete*, various species). They are of all shapes and sizes, but may be classed in three main groups according to the use for which they are destined. The largest, with a hole pierced in the top, is used for carrying water. Others, cut in half, are used for pans and dishes, or for drinking cups (couis), according to size. Still others are made into containers of varying shapes, and sometimes decorated.

[257]

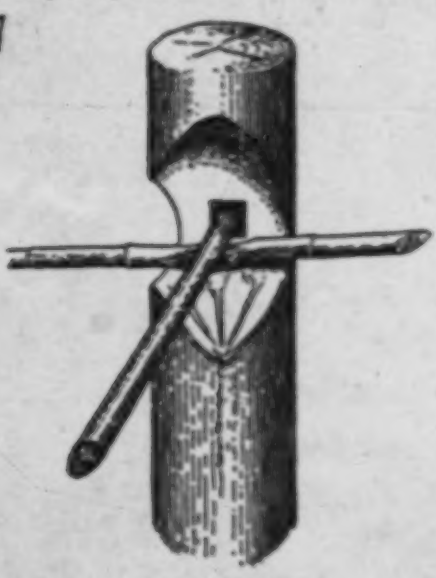

PLATE 34.—Cups (pots).

The lélé is a long, thin, natural swizzle stick, cut from the branch of a small tree (*Ximenia americana?*) at the junction of a number of twigs. The wood is of light yellow color and has a spicy, curry-like smell. Contrary to popular opinion, the bâton lélé or swizzle stick is used mainly in the West Indies, not for making punches (the native takes his rum straight), but for preparing chocolate, calalou (a sort of gumbo soup) and other dishes of local repute.

Canoes

● 501 Probably the most typical product of the Island Carib is, and always has been, the dugout canoe. The word itself—as the French "canot," which term designates, in local patois, the dugout—is derived through Spanish from the Carib "kanaua," which was their name for the large variety of dugout or war canoe. The Carib name for the smaller craft seems to have been, in the men's language, "ukuni," in the women's, "kuriàla," whence our word, corial. The Spanish called the smaller craft "piragua," whence French and English "pirogue," a term now applied to big, barge-like, open vessels and to large canoes used for coastwise transport of cargo. That there is or has been confusion of terms is obvious; Father Labat

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

refers to the smaller boat as pirogue, and tells us that the Caribs called 501
the larger one "bacassa." He says:

> The pirogue measured 29 feet in length by 4 feet 6 inches in breadth in its middle. Both ends were pointed and higher than the middle by about 15 to 20 inches. It was divided by nine benches, behind each of which—at about 8 inches distant from and higher than the seat—was a stick the size of an arm, whose ends stuck into the sides of the pirogue, and which served to support and keep open the sides of the craft as also for the paddlers to lean against.

He goes on to say:

> The bacassa was 43 feet long and almost 7 feet wide in the middle. The forward end was raised and pointed in a similar manner to the pirogue, but its after end was flat and shaped like a poop. It had benches like the pirogue. Both craft were built of red cedar (*Cedrela odorata*). The sides of the bacassa had been raised about 15 inches by the addition of boards of the same wood, split with an axe and not sawn. Neither boat had a rudder, steering was accomplished with the aid of a paddle a good third bigger than those serving to row or, as they say in the islands, "swim" the boat. The Caribs' pirogues have usually two masts and two square sails, the bacassa, three masts.

This extract—obviously an accurate and painstaking description of the Carib craft of his day—is interesting for the sake of comparison. The dugout canoes made by the Caribs of Dominica today, though of a general resemblance, differ in several respects from those just mentioned. To begin with, they usually are much smaller (especially when we consider that the Parisian foot was almost an inch longer than ours). Those made today range from 16 to 30 feet in length, but one of 21 feet is considered a good-sized canoe. The proportions remain sensibly the same. Then again, Labat does not speak of the smaller vessel's sides being raised by boards, which they now invariably are. Red cedar, or acajou (*Cedrela odorata*), though still fairly common in the woods, is no longer used for canoe building, its place being taken by the gommier tree (*Dacryodes hexandra*). Nevertheless, much remains that is unchanged and traditional in the making and shaping of the Carib canoes.

Having found a suitable tree—that is to say, one of sufficient 396
symmetry, proportions, and perfection—the Carib proceeds to fell it unaided, an operation which usually takes him from dawn until sunset. If in a hurry for the boat, he will build himself a karbé on the spot, and subsist on whatever wild foods the forest may provide until the canoe is ready for hauling. More often, however, he will leave the felled tree for days, and return home to attend to other matters. In the latter case he takes the precaution of felling his tree only at the new moon; for were he to do so at any other time grubs would soon take possession and the wood become spoiled by borers. The tree is next shaped and dug out or, to use the patois term, "fouillé," first with an ax, then with a hand adze. Supposing our Carib stays on the job all and every day, it will now take him anything from 4 days to 2 weeks—depending on the size of the canoe and

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

pose), and two square lugsails, traversed diagonally by yards. The 396
local names for various parts of the boat and rigging are given in the diagram (fig. 35). Curious is the forward part of the finished canoe: the prow, called noeud (knot), forming a separate piece shaped out of white cedar (*Tecoma leucoxylon*), and the stem, or pince, with its forward cant. The noeud is fitted into the front of the canoe proper, with which it forms an angle, and to it are attached the sides and gunwale. The canoe is calked along the jointure of the sideboards (and if and where there are any defects) with cotton lint or plantain straw soaked in a mixture of shark oil and powdered gum boiled together.

As will readily be seen from the above, such a canoe is, at the very least, 3 weeks in the making. Besides a good deal of labor, it has cost [501]

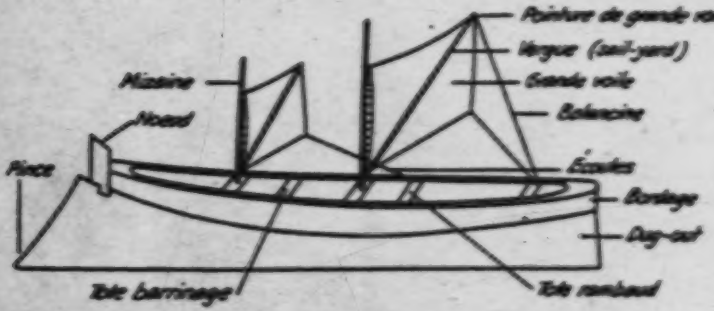

FIGURE 35.—Carib canoe with raised sides, masts, and sails.

its owner the price of the rum for the hauling. It is all the more significant of the Carib's character that he will often, when pressed for cash, sell his craft for as little as $3.

Although the Caribs have, to some extent, adopted our oars—just as we sometimes use paddles—the latter are still common for steering and, under certain circumstances, for propelling their dugouts. It is undeniable that the decreased necessity for speed and strength in the shape of manpower has diminished the importance of paddles and, consequently, the skill employed in their making. The best woods known and used in Dominica for this purpose are bois calmite (*Chrysophyllum glabrum*) and quina (*Exostemma caribbaeum*). The size and shape of the modern paddles is much the same as those of the old days (about 5 feet long, of which the blade occupies a quarter to a third), but there is no ornamentation in the shape of grooves or lines of any sort at the present time.

Fishing

Having forgotten the use of bows and arrows, it is natural that 226
river and sea food should form the most important food adjunct of the present-day Caribs in Dominica. Owing to the roughness of the

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

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a, Hut in the Bahamas. b, Man with bamboo for basket. c, Launching a canoe. d, Mixed types: Mother and child.

[p. 157-8]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824x [787] [755] [231]

dients in ritual baths. A ritual bath given to those suffering from colds utilizes as ingredients the leaves of species of this genus plus those of three other unidentified plants, pomme coolie, baksa, and fougère rouge (the latter apparently a fern). Hunting dogs are similarly rubbed when bathed in order to make them « good » at the chase. For a further use of this species see *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 27 (T), 110 (T), 426, 3252, 3257.

Pothomorphe peltata (Linnaeus) Miquel, Comm. Phyt. 37. 1840. Monkey's Hand. — Mal Tête.

A large herb of the American tropics, found in Dominica in damp places at lower and middle elevations.

The large suborbicular leaves of mal tête are heated by the Caribs and applied to the head as a cure for headache. [278]

Specimen citation: 144 (T), 427.

MORACEAE. Mulberry Family.

Cecropia peltata Linnaeus, Syst. Nat. ed. 10 1286. 1759. Trumpet-Tree, Trumpet-Wood (8). — Bois Canon.

A species of the West Indies and northern South America, to be found generally in moist forests and ravines at middle elevations.

The Island Caribs often fashion the trunks of bois canon into light catamarans, known locally as « piperie ». The pounded « heart » (the unopened leaves in their stipular sheaths), mixed with salt, is applied as a poultice to wounds and sores. [501] [278]

Specimen citation: 125 (T), 632, 3168, 3663.

Ficus spp.

Figuier. — *kudsi*.

A large tropical genus of trees including the widely cultivated fig. At least half a dozen species, certain of them large trees, occur in Dominica.

The larger spreading species of figuier (including *F. urbaniana* Warb.) are considered by the Caribs to be the homes of the [776]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

1824

Fig. 25

Fig. 26

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501
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Fig. 27

Fig. 28

Dominica Carib plants. — Fig. 25 – Arrowroot, *Maranta arundinacea*, a valuable food and charm plant. — Fig. 26 – Giant boles of the gommier, *Dacryodes excelsa*, source of a useful gum resin and wood for the manufacture of dugout canoes, cassava troughs, and kitchen mortars. Closeup shows incisions at base of trunk made for stimulating the flow of the fragrant gum. — Fig. 27 – « Opening » a gommier canoe at Salybia. Low fires have been built closely paralleling the canoe which has been weighted with stones and water to aid in the spreading process. — Fig. 28 – Gommier canoes on the beach at Salybia, showing the planked sides. The nets (*Kali*), drying on the canoe paddles, are for catching flyingfish and are made from split bamboo.

[Opposite p. 578]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Fon bazin is A

constituent of various ritual baths (i.e. connected with animalistic beliefs). A special bath is given eight or nine days after childbirth to the mother and another to the newborn infant. Plants used in the mother's bath are fon bazin, coton noir (*Gossypium vitifolium*), roku (*Bixa orellana*), verveine (*Stachytarpheta* spp.), semen contra (*Chenopodium ambrosioides*), sou marque (*Cassia bicapsularis*), pistache (*Arachis hypogaea*), and bouton blanc (*Egletes prostrata*). Plants used in the baby's bath include fon bazin, pachouli (? *Pogostemon* sp.), and graines z'yeux (unidentified). Another ritual bath for «unlucky» canoes is concocted from leaves of fon bazin, patate bord la mer (*Ipomoea pes-caprae*), maho piment (*Daphnopsis caribaea*), 'ti baume (*Hyptis atrorubens*), marigold (*Wedelia trilobata*), roku (*Bixa orellana*), malbruk (*Piper* spp.), lavandre (*Alpinia speciosa*), poivre Guinée (*Aframomum granum-paradisi*), etc. Finally a ritual bath for colds includes leaves of fon bazin, corossol (*Annona muricata*), bois cabrit (*Aegiphila martinicensis*), and kudjuruk (*Petiveria alliacea*).

Specimen citation : 3200, 3302.

SOLANACEAE. Nightshade Family.

Brunfelsia americana Linnaeus, Sp. Pl. 191. 1753.
Rain-Tree. — Empoisonneur.

This small scrubby tree is found in woodlands of the West Indies from eastern Puerto Rico to Dominica. On the latter island it is most frequent at lower elevations on the windward Atlantic coast.

The small ripe berries of this species are used by the Carib as a poison.

Specimen citation : 3183, 3209.

Capsicum frutescens Linnaeus, Sp. Pl. 189. 1753.
Capsicum baccatum Linnaeus, Mant. 1 : 47. 1767.
Red Pepper. — Piment. — *áti* [51] (w) ; *buémuč, ualéiri* (m).

[51] According to Loven (37) the Taino name for this species was *aji* from which has come the Spanish form *aji* (earlier *axi*) widely used in America today.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824X

commonly as crude kitchen utensils, which in some areas may be highly ornamented by carving or painting (50).

Domestic usage of calabash fruits by the Caribs of Guadeloupe was noted early by CHANCA on Columbus' second voyage. Several varieties of the calabash are known today to the Caribs of Dominica. One type is large and pear-shaped (callebasse-longue), another large and globose (callebasse-ronde), and another rather small and elongate (callebasse-coucou, or callebasse boite). The last type (*tibúkuru* in Carib) is cut horizontally across the middle, and the two halves are then scooped out and cleaned. The halves are then carefully fitted one into the other so as to form a little box used for keeping « fire-stone », tinder, and steel.

824X
415

The pear-shaped and globose calabashes may be scooped out and cleaned through a round hole, about one inch in diameter, cut on one side near the narrower end. Such utensils, called in Carib *kúmuri* (w), *mulútuku* (m), are then used as water vessels to draw, carry, and hold water neeeded for the house. Others, called *eubiu* (w) or *tútu* (m), had the hole cut in the middle of one side; these were used formerly for holding cassava beer.

Smaller calabashes are cut in two longitudinally and each half forms a « coui » which serves as plate, dish, or cup; Carib canoes always carry one or two of these which are used for bailing. « Coui » (probably borrowed from Tupi) were called *kuáiko*, *ríta*, or *táuba* (the first two words designating calabash halves designed as drinking cups, the third being applied to those used as dishes). Shamans' rattles, called *sísira* (w) or *maláka* (m), were also made from the calabash. Calabashes, particularly the coucou type, are occasionally decorated by making incisions into which black or red colors are subsequently rubbed.

[501] [534] [531]

Specimen citation: 118 (T), 119 (T), 120 (T).

Enallagma latifolia (Miller) Small, Fl. Miami. 171, 200. 1913.
Crescentia cucurbitina Linnaeus, Mant. 2: 250. 1771.
Black Calabash. — Calebasse.

A tree of the West Indies and the tropical coutries bordering the Caribbean.

The Black Calabash produces small subglobose fruits which perhaps may be utilized by the Caribs for domestic utensils.

[415]